

## NOTES ON THE SOCIOLOGY OF DEVIANCE

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It is general practice in sociology to regard deviant behavior as an alien element in society. Deviance is considered a vagrant form of human activity, moving outside the more orderly currents of social life. And since this type of aberration could only occur (in theory) if something were wrong within the social organization itself, deviant behavior is described almost as if it were leakage from machinery in poor condition: it is an accidental result of disorder and anomie, a symptom of internal breakdown.

The purpose of the following remarks will be to review this conventional outlook and to argue that it provides too narrow a framework for the study of deviant behavior. Deviation, we will suggest, recalling Durkheim's classic statement on the subject, can often be understood as a normal product of stable institutions, a vital resource which is guarded and preserved by forces found in all human organizations.<sup>1</sup>

### I

According to current theory, deviant behavior is most likely to occur when the sanctions governing conduct in any given setting seem to be contradictory.<sup>2</sup> This would be the case, for example, if the work rules posted by a company required one course of action from its employees and the longer-

range policies of the company required quite another. Any situation marked by this kind of ambiguity, of course, can pose a serious dilemma for the individual: if he is careful to observe one set of demands imposed upon him, he runs the immediate risk of violating some other, and thus may find himself caught in a deviant stance no matter how earnestly he tries to avoid it. In this limited sense, deviance can be regarded a "normal" human response to "abnormal" social conditions, and the sociologist is therefore invited to assume that some sort of pathology exists within the social structure whenever deviant behavior makes an appearance.

This general approach is clearly more concerned with the *etiology* of deviant behavior than with its continuing social *history*—and as a result it often draws sociological attention away from an important area of inquiry. It may be safe to assume that naive acts of deviance, such as first criminal offenses, are provoked by strains in the local situation. But this is only the beginning of a much longer story, for deviant activities can generate a good deal of momentum once they are set into motion: they develop forms of organization, persist over time, and sometimes remain intact long after the strains which originally produced them have disappeared. In this respect, deviant activities are often absorbed into the main tissue of society and derive support from the same forces which stabilize other forms of social life. There are persons in society, for example, who make career commitments to deviant styles of conduct, impelled by some inner need for continuity rather than by any urgencies in the immediate social setting. There are groups in society which actively encourage new deviant trends, often prolonging them beyond the

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<sup>1</sup> Emile Durkheim, *The Rules of Sociological Method* (translated by S. A. Solovay and J. H. Mueller), Glencoe: The Free Press, 1958.

<sup>2</sup> The best known statements of this general position, of course, are by Robert K. Merton and Talcott Parsons. Merton, *Social Theory and Social Structures* (revised edition), Glencoe: The Free Press, 1957; and Parsons, *The Social System*, Glencoe: The Free Press, 1951.

point where they represent an adaptation to strain. These sources of support for deviant behavior are difficult to visualize when we use terms like "strain," "anomie," or "breakdown" in discussions of the problem. Such terms may help us explain how the social structure creates fresh deviant potential, but they do not help us explain how that potential is later shaped into durable, persisting social patterns.<sup>3</sup> The individual's need for self continuity and the group's offer of support are altogether normal processes, even if they are sometimes found in deviant situations; and thus the study of deviant behavior is as much a study of social organization as it is a study of disorganization and anomie.

## II

From a sociological standpoint, deviance can be defined as conduct which is generally thought to require the attention of social control agencies—that is, conduct about which "something should be done." Deviance is not a property *inherent* in certain forms of behavior; it is a property *conferred upon* these forms by the audiences which directly or indirectly witness them. Sociologically, then, the critical variable in the study of deviance is the social *audience* rather than the individual *person*, since it is the audience which eventually decides whether or not any given action or actions will become a visible case of deviation.

This definition may seem a little indirect, but it has the advantage of bringing a neglected sociological issue into proper focus. When a community acts to control the behavior of one of its members, it is engaged in a very intricate process of selection. Even a determined miscreant conforms in most of his daily behavior—using the

correct spoon at mealtime, taking good care of his mother, or otherwise observing the mores of his society—and if the community elects to bring sanctions against him for the occasions when he does act offensively, it is responding to a few deviant details set within a vast context of proper conduct. Thus a person may be jailed or hospitalized for a few scattered moments of misbehavior, defined as a full-time deviant despite the fact that he had supplied the community with countless other indications that he was a decent, moral citizen. The screening device which sifts these telling details out of the individual's over-all performance, then, is a sensitive instrument of social control. It is important to note that this screen takes a number of factors into account which are not directly related to the deviant act itself: it is concerned with the actor's social class, his past record as an offender, the amount of remorse he manages to convey, and many similar concerns which take hold in the shifting moods of the community. This is why the community often overlooks behavior which seems technically deviant (like certain kinds of white collar graft) or takes sharp exception to behavior which seems essentially harmless (like certain kinds of sexual impropriety). It is an easily demonstrated fact, for example, that working class boys who steal cars are far more likely to go to prison than upper class boys who commit the same or even more serious crimes, suggesting that from the point of view of the community lower class offenders are somehow more deviant. To this extent, the community screen is perhaps a more relevant subject for sociological research than the actual behavior which is filtered through it.

Once the problem is phrased in this way, we can ask: how does a community decide what forms of conduct should be singled out for this kind of atten-

<sup>3</sup> Cf. Daniel Glaser and Kent Rice, "Crime, Age, and Employment," *American Sociological Review*, 24 (1959), pp. 679-86.

tion? And why, having made this choice, does it create special institutions to deal with the persons who enact them? The standard answer to this question is that society sets up the machinery of control in order to protect itself against the "harmful" effects of deviance, in much the same way that an organism mobilizes its resources to combat an invasion of germs. At times, however, this classroom convention only seems to make the problem more complicated. In the first place, as Durkheim pointed out some years ago, it is by no means clear that all acts considered deviant in a culture are in fact (or even in principle) harmful to group life.<sup>4</sup> And in the second place, specialists in crime and mental health have long suggested that deviance can play an important role in keeping the social order intact—again a point we owe originally to Durkheim.<sup>5</sup> This has serious implications for sociological theory in general.

### III

In recent years, sociological theory has become more and more concerned with the concept "social system"—an organization of society's component parts into a form which sustains internal equilibrium, resists change, and is boundary maintaining. Now this concept has many abstract dimensions, but it is generally used to describe those forces in the social order which promote a high level of uniformity among human actors and a high degree of symmetry within human institutions. In this sense, the concept is normatively oriented since it directs the observer's attention toward those centers in social space where the core values of society are figuratively located. The main organizational prin-

ciple of a system, then, is essentially a centripetal one: it draws the behavior of actors toward the nucleus of the system, bringing it within range of basic norms. Any conduct which is neither attracted toward this nerve center by the rewards of conformity nor compelled toward it by other social pressures is considered "out of control," which is to say, deviant.

This basic model has provided the theme for most contemporary thinking about deviance, and as a result little attention has been given to the notion that systems operate to maintain boundaries. Generally speaking, boundaries are controls which limit the fluctuation of a system's component parts so that the whole retains a defined range of activity—a unique pattern of constancy and stability—within the larger environment.<sup>6</sup> The range of human behavior is potentially so great that any social system must make clear statements about the nature and location of its boundaries, placing limits on the flow of behavior so that it circulates within a given cultural area. Thus boundaries are a crucial point of reference for persons living within any system, a prominent concept in the group's special language and tradition. A juvenile gang may define its boundaries by the amount of territory it defends, a professional society by the range of subjects it discusses, a fraternal order by the variety of members it accepts. But in each case, members share the same idea as to where the group begins and ends in social space and know what kinds of experience "belong" within this domain.

For all its apparent abstractness, a social system is organized around the movements of persons joined together in regular social relations. The only material found in a system for marking boundaries, then, is the behavior of its participants; and the form of be-

<sup>4</sup> Emile Durkheim, *The Division of Labor in Society* (translated by George Simpson), Glencoe: The Free Press, 1952. See particularly Chapter 2, Book 1.

<sup>5</sup> Emile Durkheim, *The Rules of Sociological Method*, *op. cit.*

<sup>6</sup> Cf. Talcott Parsons, *The Social System*, *op. cit.*

havior which best performs this function would seem to be deviant almost by definition, since it is the most extreme variety of conduct to be found within the experience of the group. In this respect, transactions taking place between deviant persons on the one side and agencies of control on the other are boundary maintaining mechanisms. They mark the outside limits of the area in which the norm has jurisdiction, and in this way assert how much diversity and variability can be contained within the system before it begins to lose its distinct structure, its unique shape.

A social norm is rarely expressed as a firm rule or official code. It is an abstract synthesis of the many separate times a community has stated its sentiments on a given issue. Thus the norm has a history much like that of an article of common law: it is an accumulation of decisions made by the community over a long period of time which gradually gathers enough moral influence to serve as a precedent for future decisions. Like an article of common law, the norm retains its validity only if it is regularly used as a basis for judgment. Each time the community censures some act of deviance, then, it sharpens the authority of the violated norm and re-establishes the boundaries of the group.

One of the most interesting features of control institutions, in this regard, is the amount of publicity they have always attracted. In an earlier day, correction of deviant offenders took place in the public market and gave the crowd a chance to display its interest in a direct, active way. In our own day, the guilty are no longer paraded in public places, but instead we are confronted by a heavy flow of newspaper and radio reports which offer much the same kind of entertainment. Why are these reports considered "newsworthy" and why do they rate the extraordinary attention they re-

ceive? Perhaps they satisfy a number of psychological perversities among the mass audience, as many commentators have suggested, but at the same time they constitute our main source of information about the normative outlines of society. They are lessons through which we teach one another what the norms mean and how far they extend. In a figurative sense, at least, morality and immorality meet at the public scaffold, and it is during this meeting that the community declares where the line between them should be drawn.

Human groups need to regulate the routine affairs of everyday life, and to this end the norms provide an important focus for behavior. But human groups also need to describe and anticipate those areas of being which lie beyond the immediate borders of the group—the unseen dangers which in any culture and in any age seem to threaten the security of group life. The universal folklore depicting demons, devils, witches and evil spirits may be one way to give form to these otherwise formless dangers, but the visible deviant is another kind of reminder. As a trespasser against the norm, he represents those forces excluded by the group's boundaries: he informs us, as it were, what evil looks like, what shapes the devil can assume. In doing so, he shows us the difference between kinds of experience which belong within the group and kinds of experience which belong outside it.

Thus deviance cannot be dismissed as behavior which *disrupts* stability in society, but is itself, in controlled quantities, an important condition for *preserving* stability.

#### IV

This raises a serious theoretical question. If we grant that deviant behavior often performs a valuable service in society, can we then assume that society as a whole actively tries to promote this resource? Can we assume,

in other words, that some kind of active recruitment process is going on to assure society of a steady volume of deviance? Sociology has not yet developed a conceptual language in which this sort of question can be discussed without a great deal of circularity, but one observation can be made which gives the question an interesting perspective—namely, that deviant activities often seem to derive support from the very agencies designed to suppress them. Indeed, the institutions devised by human society for guarding against deviance sometimes seem so poorly equipped for this task that we might well ask why this is considered their “real” function at all.

It is by now a thoroughly familiar argument that many of the institutions built to inhibit deviance actually operate in such a way as to perpetuate it. For one thing, prisons, hospitals, and other agencies of control provide aid and protection for large numbers of deviant persons. But beyond this, such institutions gather marginal people into tightly segregated groups, give them an opportunity to teach one another the skills and attitudes of a deviant career, and even drive them into using these skills by reinforcing their sense of alienation from the rest of society.<sup>7</sup> This process is found not only in the institutions which actually confine the deviant, but in the general community as well.

The community's decision to bring deviant sanctions against an individual is not a simple act of censure. It is a

sharp rite of transition, at once moving him out of his normal position in society and transferring him into a distinct deviant role.<sup>8</sup> The ceremonies which accomplish this change of status, usually, have three related phases. They arrange a formal *confrontation* between the deviant suspect and representatives of his community (as in the criminal trial or psychiatric case conference); they announce some *judgment* about the nature of his deviancy (a “verdict” or “diagnosis,” for example); and they perform an act of social *placement*, assigning him to a special deviant role (like that of “prisoner” or “patient”) for some period of time. Such ceremonies tend to be events of wide public interest and ordinarily take place in a dramatic, ritualized setting.<sup>9</sup> Perhaps the most obvious example of a commitment ceremony is the criminal trial, with its elaborate ritual and formality, but more modest equivalents can be found almost anywhere that procedures are set up for judging whether or not someone is officially deviant.

An important feature of these ceremonies in our culture is that they are almost irreversible. Most provisional roles conferred by society—like those of the student or citizen soldier, for instance—include some kind of terminal ceremony to mark the individual's movement back out of the role once its temporary advantages have been exhausted. But the roles allotted to the deviant seldom make allowance for this type of passage. He is ushered into the special position by a decisive and dramatic ceremony, yet is retired from it with hardly a word of public notice. As a result, the deviant often returns home with no proper license to resume a normal life in the com-

<sup>7</sup> For a good description of this process in the modern prison, see Gresham Sykes, *The Society of Captives*, Princeton: Princeton University Press, 1958. For views of two different types of mental hospital settings, see Erving Goffman, “The Characteristics of Total Institutions,” *Symposium on Preventive and Social Psychiatry*, Washington, D. C.: Walter Reed Army Institute of Research, 1957; and Kai T. Erikson, “Patient Role and Social Uncertainty: A Dilemma of the Mentally Ill,” *Psychiatry*, 20 (1957), pp. 263-74.

<sup>8</sup> Talcott Parsons, *op cit.*, has given the classical description of how this role transfer works in the case of medical patients.

<sup>9</sup> Cf. Harold Garfinkel, “Successful Degradation Ceremonies,” *American Journal of Sociology*, 61 (1956), pp. 420-24.



munity. From a ritual point of view, nothing has happened to cancel out the stigmas imposed upon him by earlier commitment ceremonies: the original verdict or diagnosis is still formally in effect. Partly for this reason, the community is apt to place the returning deviant on some form of probation within the group, suspicious that he will return to deviant activity upon a moment's provocation.

A circularity is thus set into motion which has all the earmarks of a "self-fulfilling prophecy," to use Merton's fine phrase. On the one hand, it seems obvious that the apprehensions of the community help destroy whatever chances the deviant might otherwise have for a successful return to society. Yet, on the other hand, everyday experience seems to show that these apprehensions are altogether reasonable, for it is a well-known and highly publicized fact that most ex-convicts return to prison and that a large proportion of mental patients require additional treatment after once having been discharged. The community's feeling that deviant persons cannot change, then, may be based on a faulty premise, but it is repeated so frequently and with such conviction that it eventually creates the facts which "prove" it correct. If the returned deviant encounters this feeling of distrust often enough, it is understandable that he too may begin to wonder if the original verdict or diagnosis is still in effect—and respond to this uncertainty by resuming deviant activity. In some respects, this solution may be the only way for the individual and his community to agree what forms of behavior are appropriate for him.

Moreover, this prophecy is found in the official policies of even the most advanced agencies of control. Police departments could not operate with any real effectiveness if they did not regard ex-convicts as an almost permanent population of offenders, a con-

stant pool of suspects. Nor could psychiatric clinics do a responsible job if they did not view former patients as a group unusually susceptible to mental illness. Thus the prophecy gains currency at many levels within the social order, not only in the poorly informed attitudes of the community at large, but in the best informed theories of most control agencies as well.

In one form or another, this problem has been known to Western culture for many hundreds of years, and this simple fact is a very important one for sociology. For if the culture has supported a steady flow of deviant behavior throughout long periods of historical evolution, then the rules which apply to any form of functionalist thinking would suggest that strong forces must be at work to keep this flow intact. This may not be reason enough to assert that deviant behavior is altogether "functional"—in any of the many senses of that term—but it should make us reluctant to assume that the agencies of control are somehow organized to prevent deviant acts from occurring or to "cure" deviant offenders of their misbehavior.<sup>10</sup>

This in turn might suggest that our present models of the social system, with their clear emphasis on harmony and symmetry in social relations, only do a partial job of representing reality. Perhaps two different (and often conflicting) currents are found within any well-functioning system: those forces which promote a high over-all degree of conformity among human actors, and those forces which encourage some degree of diversity so that actors can be deployed throughout social space to

<sup>10</sup> Albert K. Cohen, for example, speaking for most sociologists, seems to take the question for granted: "It would seem that the control of deviant behavior is, by definition, a culture goal." In "The Study of Social Disorganization and Deviant Behavior," Merton, et al., editors, *Sociology Today*. New York: Basic Books, 1959, p. 465.

mark the system's boundaries. In such a scheme, deviant behavior would appear as a variation on normative themes, a vital form of activity which outlines the area within which social life as such takes place.

As Georg Simmel wrote some years ago:

An absolutely centripetal and harmonious group, a pure "unification," not only is empirically unreal, it could show no real life process. . . . Just as the universe needs "love and hate," that is, attractive and repulsive forces, in order to have any form at all, so society, too, in order to attain a determinate shape, needs some quantitative ratio of harmony and disharmony, of association and competition, of favorable and unfavorable tendencies. . . . Society, as we know it, is the result of both categories of interaction, which thus both manifest themselves as wholly positive.<sup>11</sup>

## V

In summary, two new lines of inquiry seem to be indicated by the argument presented above.

First, this paper attempts to focus our attention on an old but still vital sociological question: how does a social structure communicate its "needs" or impose its "patterns" on human actors? In the present case, how does a social structure enlist actors to engage in deviant activity? Ordinarily, the fact that deviant behavior is more common in some sectors of society than in others is explained by declaring that something called "anomie" or "disorganization" prevails at these sensitive spots. Deviance leaks out where the social machinery is defective; it occurs where the social structure *fails* to communicate its needs to human actors. But if we consider the possibility that deviant persons are responding to the same social forces that elicit conformity from others, then we are engaged in another order of in-

quiry altogether. Perhaps the stability of some social units is maintained only if juvenile offenders are recruited to balance an adult majority; perhaps some families can remain intact only if one of their members becomes a visible deviant or is committed to a hospital or prison. If this supposition proves to be a useful one, sociologists should be interested in discovering how a social unit manages to differentiate the roles of its members and how certain persons are "chosen" to play the more deviant parts.

Second, it is evident that cultures vary in the way they regulate traffic moving back and forth from their deviant boundaries. Perhaps we could begin with the hypothesis that the traffic pattern known in our own culture has a marked Puritan cast: a defined portion of the population, largely drawn from young adult groups and from the lower economic classes, is stabilized in deviant roles and generally expected to remain there for indefinite periods of time. To this extent, Puritan attitudes about predestination and reprobation would seem to have retained a significant place in modern criminal law and public opinion. In other areas of the world, however, different traffic patterns are known. There are societies in which deviance is considered a natural pursuit for the young, an activity which they can easily abandon when they move through defined ceremonies into adulthood. There are societies which give license to large groups of persons to engage in deviant behavior for certain seasons or on certain days of the year. And there are societies in which special groups are formed to act in ways "contrary" to the normal expectations of the culture. Each of these patterns regulates deviant traffic differently, yet all of them provide some institutionalized means for an actor to give up a deviant "career" without permanent stigma. The problem for sociological theory in

<sup>11</sup> Georg Simmel, *Conflict* (translated by Kurt H. Wolff), Glencoe: The Free Press, 1955, pp. 15-16.

general might be to learn whether or not these varying patterns are functionally equivalent in some meaningful sense; the problem for applied sociology might be to see if we have

anything to learn from those cultures which permit re-entry into normal social life to persons who have spent a period of "service" on society's boundaries.

## COMPONENTS OF VARIATION IN CITY CRIME RATES

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*Introduction.* A persistent issue in criminology is whether crime is the product of general social factors which universally determine the rate of its occurrence; or the consequence of circumstances specific to a given social setting and wanting in generality. This problem finds informal expression in such questions as "Does crime vary as the degree of normative conflict?" "as the degree of social deprivation?" "as the degree of economic need?"—as if crime were a simple, mechanical function of normative disorder, thwarted social ambition, or economic insufficiency. Such broad questions have served not only as a point of departure for numerous empirical studies, but have been as well the occasion for much theorizing in the grand manner of Ferri, Garofalo, and Bonger. Although criminologists are currently more absorbed by theories applicable to a limited range of facts, such as theories of embezzlement and lower class delinquency, they have always been intrigued by the possibility of discovering social elements common to all crime.

*Purpose.* This study provides evidence

peripheral to that problem by a correlational analysis of selected crime rates and social characteristics of all American cities, 100,000 population or more, 1950. The immediate objective was to determine whether the variation in the crime rate of these 105 large cities could be statistically explained by a small number of general factors, or whether a multiplicity of factors would be required. A second task of equal importance but greater difficulty was to establish, if possible, the sociological meaning of any statistical factors that might emerge in the analysis.

*Data.* The crime rates were based on records of "offenses known to the police," as given in *Uniform Crime Reports*; and the social and economic data were obtained principally from United States Census publications. Admittedly, these data are fallible—in particular, the police records—but still not so unreliable as to be unworthy of analysis.

For each city, average annual rates per 100,000 population, 15+, for the period 1949-51, were computed for seven major offenses, listed below (Table 1) along with corresponding medians and extreme values.<sup>1</sup>

Next listed (Table 2) are the 20 independent variables, which, aside from their ready availability, were se-

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<sup>1</sup> The decision to analyze offense-specific rates rather than a general crime rate reflects the assumption that crime is not a unitary phenomenon, and that different kinds of crime have different causes.